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LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN.*

(Gilgit, Yasin, Hunza, Nagyr, Chitrál, &c., and Kafiristan).

197 I. Dardu Legends, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).

(*Committed to writing for the first time in 1866, By* Dr. G. W. Leitner.

212 *from the dictation of Dards. This race has no written character of its own.*)

A.—Demons = Yatsh[1] (Yuecci?).

776 Demons are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the
[177] mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

776 They do not walk by day, but confine themselves to
823 promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukót, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

101 * "Dardistan," or the country of the Dardas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called Torr in Astor, and the grounds for playing it are called SHAJARAN. At Gilgit the game is called BUELA, and the place SHAWARAN. The latter names are evidently of Tibetan origin.

The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they do not excel the people of Nagyr and Hunza. Game is much stalked during the winter. At Astor any game shot on the three principal hills—*Tikkund*, a high hill opposite the fort, *Dumtikil*[illegible]n and *Tshtlidut*—belong to the Nawab of Astor, the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Lóhe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

The guns are matchlocks and are called in Gilgiti "*turmúk*" and in Astór "tumák." At Gilgit they manufacture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Duganá." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot"

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The marriage takes place when
the girl reaches puberty, or perhaps rather the age when [582]
she is considered fit to be married. It may be mentioned 585
here in general terms that those features in the ceremony
which remind one of Indian customs are undoubtedly of [177]
Indian origin introduced into the country since the occupation
of Astór by the Maharaja's troops. Gilgit which is further off
is less subject to such influences, and whatever it may have of
civilization is indigenous or more so than is the case at Astór,
the roughness of whose manners is truly Chilâsi, whilst its
apparent refinement in some things is a foreign importation.

When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and Ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunèrr" in Astóri and "Shamaderr" in Gilgiti,] enters the house. At his approach, the girl, who also has her particular friend, the "Shaneróy" in Astóri, and "Shamaderoy" in Gilgiti, rises. The boy is seated at her right, but both in Astór and in Gilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's

* The "brother in the faith" with whom raw milk has been drunk, *Vide* page 41. [608]

Betrothal,	= balli = pumpkin in Gilgiti, Soél—Astóri.		
Bridegroom,	= hilelèo, Gil.	hilâleo. Astóri.	
Bride,	= hilal		
Bridegroom's man,	= garóni, Gil.	hilalée, Astóri.	
Marriage	= garr, Gil.	Kâsh. Astóri	
Dowry,	= "dah," Gil. and Astóri		

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765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghi and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the
771 deceased. I doubt, however, whether the Gilgitis are
[761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened
• [177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilás rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest
212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

9. HOLIDAYS.

796 The great holiday of the Shin people happened in 1889, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shinó nin," "the new day of the Shin people." The Gilgitis call the day "Shinó lusúm," "the spring of the Shin people." [The year, it will be remembered, is divided into lusúm = spring; walo = summer; shuro = autumn;

pano-e-winter.] The snow is now becoming a little softer and out-of-door life is more possible. The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly, when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Purdah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauroz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The Id of Ramazan.
The Shina N. ia.
The Nauroz.
Kachuri Id.
The Kiu Nim,* { Asuiei.
Dumshi, { Gilgit.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their ch. customs have died out, and the superstitions of the secret is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 18).

C. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Mahammadans. In Chilás, where the Sunni form of that faith prevails, there is little to relieve the monotony of that creed. The race of the Mahammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is

* It celebrated in Autumn when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Dreme Kagar Rimik Gesh," and Parts II. and III. of the "Language and Races of Dardistan."

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NOTE.—The Kirghiz are described by the Chilásis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilásis call the people between Hunza and the Pamír [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chilásis call the Siah Pósh Káfirs = Bashgali (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilásis were originally four tribes; viz.:

The Bagrot of Buner.
The Kané of Talsh.
The Boné of the Chilás fort.
The Matshuké of the Matshuké fort.

The Boné and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "dsho."

Fellow-countrymen are called "maiábi."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilásis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXV., page CCCLXIII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kafirs, Dangiri and Bashgháli, whenever living in the Chitrál territory."

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ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zorawers, who was then on his Dureyl expedition, had saved his life.

Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the impartial learner, are dying out. Industrial handicrafts, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilization. "*Und der Götter hunt Gewimmel, Hat seglich das stille Haus gelert.*" The fairies and prophetesses of Dardistan are silent, the Tham of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fortissimi sunt omni Dardae*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which exploiters were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandia is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and virtuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which so practically revived (see Appendix I.). I doubt, however, whether

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Chitral

539 armed themselves with bows and arrows to kill the grasshoppers. But the grasshoppers jumped hither and thither, and were difficult to kill; and one of the brothers hit the other by mistake with an arrow instead of a grasshopper, and he got angry, and shot back and killed his brother.

A penknife once fell into the hands of this people, so they held a council in order to consider what it was. Some thought it was the young one of a sword, the others that it was the baby of an axe, but that its teeth had not yet come out. So the argument waxing hot, they fell to fight one another, and many were wounded and killed.

A number of these people, considering that it was not proper that birds alone should fly, and that they were able to do so, clad themselves in posteens (some of which are made from the light down of the Hindukush eagle), and threw themselves down from a great height, with the result that they reached the ground killed and mangled.

III. Songs.

[177] *A Song (of evidently recent date, as the influence on it of Persian poetry is obvious).*

The Confession of the Soul.

1. (*He.*) If thy body be as lithe as (the letter) Alif (ا),
   thy eye is as full as (the letter) Nûn (ں).
   If thou art Laila, this child (or lover) is Majnûn (referring to the well-known story of these true lovers).
2. (*She.*) If thou art the Prince of the Sultan of Rûm (Turkey)
   Come and sit by me, free from constraint;
   My eye has fallen on thee, and I now live.
3. My friend had scarcely come near me—why, alas, has he left?
   My flesh has melted from these broken limbs.
4. How could I guard against the enmity of a friend?
   May God now save me from such grief!

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KOHISTANI.	PUSHTO THE AFGHAN LANGUAGE).
1. To-morrow night to Lahore I will go.	1. To-morrow night to Lahore I will go.
Douche rate Lahore bajamma.	*Saba shapa ba Lahore shazam.*
2. Thou silent be.	2. Thou silent be.
Tohe chut guda.	*Tah chup shai.*
3. Prepare, ye young men.	3. Prepared be, O young men.
Jubti masha.	*Saubhal she zalmú.*

There is a song very current in Kohistan which begins,—

Palas kulal mariga, Patane jirga hotiga, Johle johal madado propdr asdli = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

Religion.—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

Dress.—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara*." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

Government.—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even

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443 There are no regular Bazárs even
286 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

584 *Marriage.*—Very lately there was a custom amongst them that the young
177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

[291]
[411]

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

کولاب (1) Kolab.

صیاد (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.

یَن قلع (3) Yan-Qalá.

چاهیاب (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán.

دشت سبز (5) Dashti-sabz. A halting-place.

رستاق (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.

قزل دره (7) Kizil Dara.

ال کاشان (8) Elkáshán. The Himalaya begins.

اتی جلب (9) Átin Jalab. Here the river *Kokcha* † is crossed.

دشت سفید (10) Dasht-e-sufed.

فیض اباد (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.

رباط (11) Rubát.

دشت فراخ (12) Dashti Farákh.

وردوج (13) Wardúj. Contains a mine of sulphur.

(14) } Names are forgotten.
(15) }

زیباق (16) Zíbáq. Peopled by *Shi'as* (or rather Muláis).

ده گول (17) Deh Gôl. The frontier village of Badakhshán; only a kind of inn.

* Burns, in his travels to Bukhárá, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یمغان Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

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114 The matter I have to present came to me largely
121 fortuitously. My own interests lay in matters linguistic,
212 and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

121 My principal method in such cases has been to get the people
126 to tell me current popular tales and legends, and to give me
114 accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

131 In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

●177 Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

177 In the case of Gilgit, at some unknown time, probably
771 not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

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providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Ṣhiṇa and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Ṣhiṇa is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Ṣhiṇa: that is, it represents the beliefs of the Ṣhiṇ and Yashkun speakers of Ṣhiṇa. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal Supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

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Bōyo, and whether the ladies who resented the ill-treatment of the tree were an original dream-invention of Yaqīn's or were personages already known to the public. 776 778

This is all the information I can give about the Bōyo. As far as I know they have no counterpart in the present-day beliefs of the Shina-speaking peoples.

We next come to the association of the JINN, DE.Ū, PERI. The name Jinn, as already stated, is not an authentic local title, but has been derived from Islamic sources. It is used rather vaguely for all beings of the apparitional order. The popular mind is probably not very clear about the exact nature of all the supernatural phenomena which it encounters, and welcomes a non-committal term carrying all the flavour of high religious sanction. There are many stories in which Jinn appear, and it is probable that the foreign name has brought with it some foreign conceptions and associations. I am inclined to regard them with suspicion, though in the main I believe them to be merely re-christened Ċhèċh and perhaps Dē.ūs. 776 177

Another foreign (Arabic) term, Balā, seems to be used even more vaguely for evil spirits or demons whose presence you suspect or perceive, but whom you have not yet clearly seen and to whom you cannot put a name.

On the other hand a third foreign (Arabic) name, Shaiṭān, seems to carry with it a more definite personality. Shaiṭān is a leader among malignant and malicious spirits, at least a demon with an individuality, the Devil, Satan. He is probably a foreign intruder. On these foreign or denationalized Devils whose antecedents are somewhat suspect I shall not here spend time.

I may just mention by way of illustration that if after "concocting" magic, a process which takes forty days, you then sit down in the open and draw a line round yourself on the ground, a Jinn will appear and try to frighten you. If you keep up your courage other Jinns, Dē.ūs and Peris will come and try to frighten you. Finally if you remain firm 776 789

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776 the King of the Jinns, Dē.ūs and Peris himself appears,
789 confesses that he is in your power and enquires your wishes —and so on.

776 I think it is a pure coincidence that where I have the term
825 Balā it occurs usually in conjunction with horses. A groom and a horse—both later in my service—had a thrilling experience with a Balā which it would take too long to relate here, but the principle involved was elsewhere stated to me as follows: "If one mounts a horse at night and rides anywhere, then if the horse sees a Balā it will refuse to go forward. If at this moment the rider looks over the horse's head between its ears the Balā will be visible to him."

776 The more frivolous character of the Devil, Shaiṭān, is shown in the following: If in certain circumstances you can snatch the cap off the Devil's head and take refuge in a masjid and avoid his efforts to seize you by the seat of your trousers and go off with them, then if you put on the Devil's cap you will be able to see him, but he will not be able to see you and others will not be able to see either you or him—a piquant if not very useful situation.

[177] If these foreign—Arabic—names could be eliminated, as I confess I should like, I think it would be found that most of the beings rendered innominate, would readily gain admittance to the ranks of the Ċhèċh and the Dē.ūs.

Dɛ.ū

776 The name Dē.ū, akin to the Sanskrit *dèva-*, may be regarded
173 as a legitimate Ṣhiṇa word. At any rate, its source need not be sought in Islam or Islamic influence.

Dē.ūs play a prominent part in the folktales of the country as demons, ogres, etc., usually of maleficent proclivities, but they also descend into legendary history. In the latter situation they probably represent a once locally dominant race which has died out or been absorbed. But that is probably only a later identification. Their origin must lie in or before the Folktale period which is presumably much

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

In a long story the titles Būrum Pfūt and Dī.u Safīd, the "White Dīv", are used indifferently for a beneficent Dīv, but the story itself must be regarded as a foreign importation.

There is, however, another genuine local story in which Pfūtū play a principal part. The narrator explained them as Jinns, but the story must go far back to long before the time when the word jinn was known in the country, and Dē.ū would seem to be a more appropriate rendering. In this story a man had lost his goat and in searching for it he saw a light and came upon a party of Pfūts engaged in revels. He joined in their dancing and in the feasting which followed it. After the feast the Pfūts collected the skin and bones of the animal which they had eaten. The man concealed the rib which had fallen to his share and the Pfūts replaced it by an artificial wooden rib. Then they shook the bones up in the skin and a goat came to life. The man recognized it as his missing property. When he got home he found the goat awaiting him there, and when he slaughtered it he found it had a wooden rib. During this experience he learnt one of the Pfūts' tunes. It is still known and played in Hunza.

One curious point about this story is that the Pfūts were either indifferent to the presence of a human being, or oblivious of it, and there is no clue to their usual attitude towards man.

The Burushaski Dangalaṭas, and, in some aspects, the Bīlas, are probably to be regarded as female Dē.ūs.

Peri

When we come to the Peris we are on somewhat firmer ground. We know a good deal about their characteristics, and they do still on occasion enter into relations with human beings.

The resemblance of the word "Peri" to "fairy" is of course purely accidental, but there are actually points of similarity between Peris and western fairies, whether or not there is

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

An account of a Daiyāl display has been given by Colonel A. Durand in his "Making of a Frontier", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daiyāls themselves. [113]

In Burushaski the equivalent of Daiyāl is Bītan (plural bitaiyo). Daiyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daiyāls at the present day, is the small side valley of Bagrōt. 791 177●

I have seen exhibitions by two female Daiyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daiyāls. "A certain number of people," I was told, "become new Daiyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

Daiyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daiyāls' performances and that they are the source of the Daiyāls' knowledge; and again that it is on their account that the Daiyāl objects to the use of green clothing by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daiyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green? 791 822

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3 Chitral

564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 The administration of justice is practically the will of the [671] ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Moollahs is 692 useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

642 A somewhat elaborate administrative machinery exists 177 which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbek titles shows that a new system has been grafted on the old one.

634 The country is divided into eight districts. At the head 651 of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

Biddulph G-3 (1873-1878) 1880 ~~Afgh~~
4
AV3 Dard AV3
Burusho AV7

D 726 cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe.[1] The store in the fort is then at its lowest, and the invader finds no difficulty in subsistence.

D 805 Though Islam has introduced the inconvenient Mahommedan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south [177] the months are now distinguished by the Arabic names of the zodiacal signs. In Hunza and Nager a more ancient nomenclature still exists, as it did till lately in Gilgit, though most B 805 of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yôl" (Boorish) and "hallôl" (Shina). The season commencing at the winter solstice is called "baiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nager will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice:—

1. Baiy Isha.
2. „ Gamoosa (*ice-sun*, the sun sets behind a glacier).
3. „ Tikkidir, (*earth line*, the sun sets behind a level space).
4. „ Kabula, (*kebla*, the direction of Mecca).
5. „ Hingbalter (*door-way*, from a rock resembling a gateway).
6. „ Booye (*shoulder-blade*, from a rock resembling the blade bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. „ Booye.
9. „ Hingbalter.
10. „ Kabula.
11. „ Tikkidir.
12. „ Gamoosa.

[1] "The time that kings go out to battle," 1 Chron., XX, 1.

[illegible] G-8 (1873-1878) 1880 [illegible]
4 AV3 Dard AV3
Burusho AV7

Isha literally means a mill-pond, but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The Kebla month is no doubt a name of modern introduction. In ancient times computation seems to have been by these seasons. The term "yôl" has now come to be used for the whole year, and the half year is called "yôl trang," but a man of forty when asked his age will often say that he is eighty "yôl-trang." According to Mr. Schuyler, the Kirghiz make the same computation. The half-month is called *toonts* (Boorish), and *putch* (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week thus—

D 805 B 805

Sunday	Adit	*in Sanscrit*	Aditya bar.
Monday	Tsundora	"	Sambar.
Tuesday	Ungaroo	"	Mangal bar.
Wednesday	Bodo	"	Budh bar.
Thursday	Bressput	"	Brihaspati bar.
Friday	Shooker	"	Suka bar.
Saturday	Shimshere	"	Sanischar bar.

These names are used in Gilgit, Hunza, and Nager, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindoo days of the week, adopted in other respects the mode of computing time already existing in the country.

D B [177]

In Chitral the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land marks. They are—

D 805

1. Toongshal (*long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shadakh (*Black mark*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronnuk (*Trembling*, in allusion to the waving appearance of the growing corn).
7. Yogh (*Full*).
8. Mooj (*Middle*, alluding to summer being half over)
9. Poiyanaso (*The end*).
10. Kolkomi (*Threshing*).
11. Kirman (*Sowing*).
12. Chunchoori (*Leaf falling*).

Sir Biddulph G-3 (1873-1878) 1880 ~~Afgh. Afghanistan 1878-~~
4 AV3 Dard AV3
Burushe AV7

D 787 791 B 787 791 D [177] B [177]

leapfrog, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another back being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kaffirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

D 674 681

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

D 674

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed

Mr Biddulph C-3 (1873-1878) 1880 Afgh-Afghanistan-Afgh
4 AVJ Dard AVJ

241 such as traders and travellers, were put under surveillance. The next morning a party was sent round by the Ra to bring every man in the place inside the fort. Some would make a pretence of hiding, but in time all were hunted out and brought in. The women of the place had meanwhile assembled and formed a double line from the inner castle to the outer gate of the fort, each being provided with a stout willow stick. When all was ready, the Ra rode out, as if to leave the fort. On arriving at the head of the line, a cry was raised for a present, which he promptly complied with and then rode on between the lines. All the men were then 241 bound to follow him, one by one. The Wuzeers and mem- 626 bers of the Ra's family were allowed to ransom themselves like the Ra, but the rest had to run the gauntlet and get through as best they might. The women plied their sticks with hearty good will, and unpopular members of society came off badly.

On the following day the men again assembled in the fort, and formed themselves into two parties, one under the Ra inside the castle, and the other under the Wuzeer in the outer fort. Both sides were provided with wood-ashes and dust which had previously been collected for the occasion, and a sham fight ensued. The Wuzeer's party tried to storm the castle, while the Ra's men showered earth and ashes on them. Sometimes the assailants were successful, and the Ra was made a prisoner in his own castle. After an hour or two he consented to pay a ransom, which was fixed at a bullock and three sheep for the victors, and a robe of honour for their leader. If, on the contrary, the Wuzeer's party were defeated, every man had to give a present to the Ra. The parts of both days not occupied in the performances were spent in feasting, polo, dancing, and consulting the Dainyals.

[173] This curious festival, which was said to mark the time for pruning vines and the first budding of the apricot trees, was discontinued when the advent of Sikh troops introduced a stricter observance of Mahommedan forms,[1] and forced women to remain in greater seclusion. A trace of it still exists in Ponyal, where the women are privileged on that day to address abusive remarks, in jest, to the Ra when he first comes out of his house. The whole festival appears to show some connection with that of the Holi, which takes place in India about the same time.

[1] The first Governor appointed under the Sikhs was a Mahommedan, who did much towards introducing a more orthodox type of the faith.

Li Drew G-S (1862-1872) 1875 AVI Kashmir
Dards AVS
Baltis AV2

D 564 [242] One might infer that they are, or have been, of the Shin caste, from the fact that all these customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dárds to an extreme degree.

D 177 C 22 595 It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists.[1] There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunt Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhís in the practice of polyandry, to which they are completely given; among these Buddhist Dárds a woman has sometimes as many as five husbands.

D 171 792 767 Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhís are; and I do not think that any of their young men are trained up to be Lámas. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up those with stones.

SUNDRY NOTES.

D 167 Leaving now the Buddhist Dárds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dárds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmírís and the Baltís—sometimes in villages separate, sometimes occupying part of the same village.

B 52 D 564 At Pálí the Dárds nearly equal the Baltís; the two do not intermarry. At Dáchu also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorá and at Sarpár they are of those who do not drink cow's milk; these must be of the Shin caste.

[1] So Burton at Baltistan [illegible]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor

finally made war on us, but on whom the hand of Fate at last descended with crushing power, always cheated in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature. 526

The game is very rough and ready, and each goal hit produces a wild *mêlée*, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why each game does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subaltern the polo rules of the Hindu-Kush have undergone revision and improvement. [177]

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Lechur, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed. 361

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hill-sides, streaked with reds and ochres, but generally 183 187

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

deal of red and other coloured rock in the mountains at the head of the Ghizr valley, which makes a pleasant change after the monotony of the everlasting grey of the mountains and shingle slopes. 133

One thing disappointed me very much in the country, and that was the paucity of remains of archæological interest. Here and there you see an undoubted Buddhist tope, though, curiously enough, I do not think that a single piece of Buddhist masonry, such as you would find in any other portion of the frontier, exists in any fort or road embankment. There is not one single inscription in the whole country, except one found by Colonel Lockhart between Mastuj and Chitral commemorating the invasion of a Chinese army. I hunted the country high and low, promised rewards, did all I knew to get information, and the Chitralis would have shown us anything, for they are no bigots, but I never found the trace of an inscription. There are no buildings of historical interest, there were no written records, but there is a wonderful folklore which, I am sure, will repay research. It is rapidly being ruined by Mahomedanism, and in a few years, I am afraid, many of the old beliefs and legends will have passed away, but it was a mine of wealth which I had no time to explore. 172 538 [177]

Throughout the country are traces of past inhabitants, the remains of rock-built villages, attributed to the Kafirs, perched on some almost inaccessible crag, great circular enclosures, looking like gigantic sheep-folds, the reputed halting-places of Moghul armies, but so far from water that they cannot have been fortifications, and circles of stones pointing to dead worships. But all these are of the rudest type 172

4c Durand G-3 (1889-92) 1890 AVI Kafirs
Durd A 4/3
Chitral

had to use your hands to steady yourself. Afzul put on all the royal Chitrali airs at once, and had to be helped down, a man on each side of him and his arms round their necks. An affected limpness came over him, and he flopped down the hill like an animated rag doll, only to recover when we got on to more rideable ground, where he was hoisted on his horse and was at once himself again.

On my return to Mastuj I found awaiting me Jemadar Rab Nawaz Khan, a native officer of good family in Multan, who was our representative in Chitral, and two more of the Mehtar's sons. They had been sent by the Mehtar to escort me to Chitral. I gathered that the Mehtar was expecting magnificent presents from me, and that he had given strict injunctions that I was to be nursed and prevented from wasting my substance on giving any one else anything.

I found that the Chitralis who had been to India with Nizam and Afzul during the last two years could and would talk of nothing but the Mint at Calcutta. Afzul's followers also expatiated on the beauties of a British cavalry regiment seen at Rawal Pindi. But, unfortunately, those in charge of the tours of these savages had taken them all round India, and had practically shown them no troops. The triumphs of local self-government at Calcutta and Bombay did not impress them, their own villages were almost as filthy: the railway was a convenient curiosity, but it obviously could only run about on the flat: the plains of India, one sea of crops, were a source of wonder, and suggested unbelief: but the real joy was the Mint. Constantly we

was told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it mined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their brethren a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, the extensive fields of the Mastúj valley. But for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety breakets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

W7 1A4 1A9 D 1A7

women while others supporting their wife their wives. These people live in Leh or the villages surrounding it and carry on trade in timber, salt, wool, apricot etc.

(xxiii) Gilgit - Several tribes from Yagistan, Afghanistan, Chitral, Gilgit, Hunza, Nagar, Kashmir and the Punjab have come and settled in Gilgit. Some of the Yagistanis have migrated to Gilgit and settled there. Others have had from the country to accept the priority attendance on family feuds or common among protection and specialised people. Some have been driven by poverty and debt to come to Gilgit from Yagistan. Some of them have succeeded even in acquiring land. These people are generally habitual criminals and sometimes a scourge to the local inhabitants which events have also been affected by coming in contact with them.

From Afghanistan, Chitral and Dhamra in the N. W. F. Province have come Pathans, Khan and Yusufzais. They chief occupations are service, labour and trade. The Punjab has contributed some Hindus and Sikhs who are mainly engaged in trade.

From the Jammu Province some Hindus have migrated on trade mission and some Gujjars have also settled in the area and follow their own calling.

A large number of Kashmiri Muslims from the province of Kashmir have gone to Gilgit for purposes of trade and settled there.

From Ladakh have come Baltis who are mainly labourers or are employed in some sort of service. The pensions in Gilgit are generally of Balti origin. The Balti may have for a year or so and return home after that period. Some of them have married local women and thereby acquired land. In Baltistan they are divided into shyeens either low born they are classified as Yabbous in their themselves.

Trade is the part of the country holds out bright prospects which have attracted immigrants of so many nationals and parts of countries to settle in Gilgit.

The local inhabitants are generally landholders who do not take kindly to labour. There are no blacksmiths, cobblers or carpenters in the country. Formerly Kamtah blacksmiths from Baltistan, Hunza and Nagar and the artisans are hired now for these and crops have also working trades.

Before Gilgit passed under the Dogra rule there were no roads. The paths for men movements and were perilous in the extreme. Such a state of affairs considered incongruous of the trading community though it did not present an insurmountable obstacle to agriculturists and pastoral people. After the establishment of Dogra rule communications underwent a distinct improvement which led people to bring goods for transport. In return an increase for people generally learned on this form of transport for a major part of their income. In Gilgit proper even were not maintained by every succeeding rule.

Labour in Gilgit especially for construction of roads and bridges comes from Hunza, Nagar, Punyakot and other surrounding villages.

Wide there as there was between Kashmir and Gilgit migration should appear but the pass remains closed for nearly six months of the year and permanently have spoke and ingress. Gilgit, however, does not hold out attractive prospects for immigrants as the population is on the rise while the cultivable land is limited and the produce insufficient.

D 731 139

Immigration has affected the customs of the people. The Yagistanis are Sunnis while the people of Gilgit belong to the Shia sect. In the past the Gilgit people observed no distinction between Hunza and Nagar and married

marital relations were frequent but the growing influx of Tajikistanis has served to make the distinction permanent and now such relations are rare. D 771

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity. 177

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Shikarmandika law. The people have no migratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for possession of studies which marks a change.

Frontier Villages—Economy in an all sides by high mountain ranges the Frontier Dards seem to be crowded by Nature to remain untouched by the problems of migration. Nevertheless unquietousness and search for livelihood makes men penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year. D 167

Besides Gujjars, Khilonis from the Lower Indus Kohistan come to these Dards for trade or labour and have brought about a slight change in trade occupations by reducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza, where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employments, but the people in general are so devoted to their homes that they prefer poverty and want there to greater prosperity elsewhere.

(2) *Conclusion*—We are now in a position to state the general facts about migration which follow as a conclusion from the above account. K 167

(1) The castes that are comparatively more migratory are the Gujjars, Coolies and Sidayrash who follow pastoral professions. 166

Next to these come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Shins and Yirgaz people are also more on the move than others. The Brokpas and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, constitute a fair share in the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those emigrants who have permanently or semi-permanently settled in the State retain go visitors or emigrants or their function to draw currency in favour which distance from temple population to whom the cost often comes is taken. During summer the cattle owners to the Kashmir valley are accompanied by their wives but the main element is to remain.

(3) The emigration of the State subjects has no effect on any locality as the emigration is periodic lasting from 2 to 3 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious spheres in Gilgit illustrate this tendency. As regards Hindus, a lessening of beliefs is noticeable especially in the case of those having service [illegible]